

PHILOSOPHY,  
RELIGION AND  
EDUCATION

# CHRISTIANITY and CRISIS

*A Bi-Weekly Journal of Christian Opinion*



## The Methodist General Conference: a second glance

The action of the General Conference of the Methodist Church on racial policy recently represents a decided advance. For a major church conference, representing ten million members, to have come to such unanimity on so touchy a matter may fairly be credited to something more than adroit politics and brotherly good will. The Conference took a clear stand on several new and important issues, approving full clergy rights for women, for instance, and birth control, as well as its traditional stand on alcohol. But the sharpest focus of interest was on the racial issue. The point of attack was the Central (Negro) Jurisdiction, a non-geographical racial administrative unit of the church, overlapping all of the other jurisdictions in space, but segregated from them in operation. It is well known that this jurisdictional arrangement was the price paid for the reunion of the Southern and Northern parts of the church in 1939. Meanwhile it has become an increasing embarrassment to the church, nationally and internationally, as a perpetuating mark of segregation.

The General Conference took two kinds of actions on the matter. One was to pass a resolution of conviction, purely advisory, recommending that "discrimination or segregation by any method or practice . . . in the Methodist Church be abolished with reasonable speed." The other was to set up a permissive structure of legislation whereby integration of the conference divisions would be made possible through merging both of local congregations and annual conferences through a two-thirds vote of the congregations and conferences involved. By this plan, the Central Jurisdiction will be eliminated by gradual absorption. The passing of this implementing legislation, with neg-

ligible opposition, prompted a great sense of catharsis and elation at the Conference.

The action was significant on several scores. For one thing, the most vocal opposition to the proposed legislation came not from the ardent segregationists on the right, as was feared beforehand, but from a few ardent "abolitionists" on the left, who spoke for the abolition of the Central Jurisdiction forthwith. That the conference voted against such a pure absolutism, and for a more moderate gradualism, was sign that a mature political realism prevailed.

For another, it was heartening to see the manner in which a mixed church polity led to the final result. The power-structure of the Methodist Church is a combination of episcopal and congregational principles, top-down and bottom-up directions of authority which often run against each other. In this instance, there seems to have been a genuine break-through from the representative delegates, laymen and ministers. While affirming the principle of non-segregation in the church, the opening Episcopal address of the bishops dealt rather gingerly with implementing policy, proposing no more than that the jurisdictional structure be "studied" by a commission. The actual resolutions and legislation pushed considerably beyond this. *Vox populi, vox dei*, or, in more Methodist phrasing, here was "the working of the Spirit." The bishops were happy to follow. But it is interesting—and certainly would appear curious to a Roman Catholic—to find the legislation commended by one bishop because of his belief in "local and regional self-determination."

The main intention of the legislation was to make possible the voluntary integration of the

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churches at all levels. It is a local option plan, "neither forced integration nor forced segregation." It only "opens a door." It will be interesting to see if the effect of the legislation will follow the intention. Given the political realities at the local level, no more stringent legislation could be expected. But plainly a local option plan enables churches just as readily *not* to go as to go through the opened door. No small portion of the unanimity of vote was due to the support of conservative delegates who can maintain the status quo with impunity.

Though the implementing legislation had to be less drastic than the resolution on principle, it is to be hoped that the resolution may exert a pull on congregational sentiment, so that integration by local option can gradually become a reality. In the South, at least, there will be few changes at the local level. But the direction for change has been made perfectly clear. For churchmen to take this forthright a position when secular political sentiment in the most "Methodist" section of the country is turning so strongly the other way, is altogether encouraging.

W. B.

## APPROACHES TO COMMUNISM

A JOURNAL which we greatly admire, *The Commonweal*, takes an unfortunate view of a possible visit to this country of Khrushchev and Bulganin. It opposes their coming and, so far as the immediate future is concerned, it may be right, but the reason for this opposition reflects a common attitude toward the whole problem of communism which is highly questionable. In their issue of May 18, they say the arguments for the coming of K and B are "based on the assumption that the nature of the Communist system is subject to change. It is not. It will change only by ceasing to be. Of Communism it can truly be said, '*plus ça change, plus c'est la même chose.*'"

This approach to communism seems to forget that, while abstract systems may not change, people do change. They often change without formally changing the symbols and dogmas that go with their systems. If we wait until the Russians announce formally that they no longer believe in the Communist dogmas, that they no longer seek world revolution, we may lose many an opportunity to cooperate with them in relation to events which may change them beyond their expectation and ours.

Communists who recognize that another war would not be a midwife of revolution but an agent of universal destruction have already changed at one important point, for the ideology did not make room for any such thing. When a new generation of builders and engineers and technicians supplants a generation of revolutionaries, there may develop an important change in the way dogmas are held. For a dogma to be held with less fanaticism may be as important as a change of dogma. When the Russian people are told that Stalin was a cruel and capricious tyrant and that they must have new thoughts about all that had been taught as absolutely true for twenty years, there cannot be the same confidence in any official teaching as before. Again there is likely to be a reduction of fanaticism. A similar effect can come from the raising of the iron curtain at many points and especially in the opening of a door to the West by way of Yugoslavia which may have an important effect on the satellites. Already there has been a change in Poland that may have great promise in it.

Add to these very pervasive factors, which may have much promise for the future, the specific changes in the direction of greater intellectual freedom and in the legal procedures on which the trials by confessions were based. The greater internal freedom given to the church may also be a hopeful factor enabling the gospel to break through many an ideological wall even though the government may believe that it can afford to wait for the church to die as a result of its own scientific teaching.

Mr. Dulles is right in always saying that these trends are important if they prove to be irreversible. That is of course the question. Is it not likely that to reverse them by sheer power would involve a many-sided terror as great as the Stalinist terror? Would this not be psychologically more difficult than the original institution of the terror?

This journal has said very often that these changes in Russia do not make our policy any easier. They constitute a new immediate threat because the new Russia will have an appeal to the uncommitted world far greater than Stalin's Russia. Nothing that has happened could for a moment justify any unilateral reduction of our military power. Indeed, the nuclear stalemate is one of the factors which have changed Russia's own calculations about the risks of military ag-

gression. When one says hopeful things it is necessary to express these warnings in the same column, but the warnings are not intended to cancel the hope. Let us not expect the Communists to announce a change of ultimate objective or the change of their prized dogmas, but let us take satisfaction if we see that the objective has a different place in their order of priorities and if it is pursued with less fanaticism. There is always the hope that human factors will break through an ideology that has obscured them. In theology this has often been called the work of "common grace." Not even communism can destroy it.

J. C. B.

### THE RESOURCEFUL MR. PEW

WE HAVE just seen a prospectus of the new conservative journal, *Christianity Today*. It is significant that, according to *The Presbyterian Outlook* (and to many other reports) this journal is to be subsidized by Mr. J. Howard Pew and, for a time, copies are to go free to 200,000 ministers. The executive editor is Dr. Nelson Bell, one of the most intransigently conservative leaders of the southern Presbyterian Church, who fought bitterly and successfully against the union of that Church with the northern Presbyterian Church. Dr. Bell is also the father-in-law of Billy Graham. Since Billy Graham is reported to disagree with Dr. Bell about the Presbyterian union and other issues, there should be no point in mentioning that relationship if Dr. Graham himself were not one of the contributing editors and a contributor to the first issue.

The editor is Dr. Carl F. H. Henry of Fuller Theological Seminary who represents a sophisticated and irenic theological conservatism. Indeed Dr. Henry is of a very different spirit from that of either Mr. Pew or Dr. Bell, and it may be that this will cause the enterprise to fall apart. He has written a book entitled *The Uneasy Conscience of Fundamentalism* in which, from the inside, he criticizes the Fundamentalist movement for its tendency to ally itself with a one-sided reactionary social point of view. This is exactly what he is doing in assuming the editorship of this journal.

Mr. Pew is obsessed with the threat to America in all deviations from a pure *laissez faire* economic individualism. He has used his vast resources to stem the tide represented by the social changes which are now accepted by both the Republican and Democratic parties. He thinks of himself as a fighter for the freedom of the small businessman against government and private monopoly and in this he is more consistent in these matters than many

conservatives who see only the danger in the power of government. In all of this he is a sincere crusader, but he is unable to recognize the need of many new forms of social control in an interdependent technological society and he identifies this concern for unqualified economic individualism with the Christian concern for personal freedom.

When the National Council of Churches was formed, Mr. Pew was allowed to form a committee of laymen within the structure of the Council with the ostensible purpose of providing financial support for the Council. This committee carried on a fight against the Department of the Church and Economic Life and made its own pronouncements in this area. Its existence was an anomaly from the beginning and it is now dissolved, but Mr. Pew has prepared a long report to indicate that the committee failed in its purpose to influence the social policies of the National Council.

Now Mr. Pew is turning from the National Council and is directing his propaganda at the clergy of all denominations. Today most of the clergy know that, while Mr. Pew is a sincere crusader, he wrongly identifies Christianity with his own version of economic individualism.

Billy Graham is clearly giving this journal his blessing. Where will he stand when its purposes become clearer? The forces behind the journal have more affinity with his past than with the outlook which he has come to represent.

As for Dr. Henry, does he know what Mr. Pew's financial support means? He will have difficulty in carrying out under such auspices the program of an evangelical interpretation of the Christian social imperative for which he calls in his book. There he criticizes Fundamentalism because "in revolting against the Social Gospel" it "seemed also to revolt against the Christian social imperative." J.C.B.

#### A British Subscriber Writes

that she tries to counteract distorted British notions about the U.S., but she says, "I can get much farther in convincing folk by lending them a copy of *Christianity and Crisis* as an expression of thought written in the U.S.A. So you . . . have made a channel for better understanding of your country."

Such comments can be multiplied. From the beginning we have encouraged foreign subscriptions even to the point of paying the additional postage costs. Frequently we receive requests from persons in other countries who are unable to afford the journal. We invite you to help us share our journal by making contributions in any amount marked for the Foreign Subscription Fund.



# The Racial Conflict in South Africa

TREVOR HUDDLESTON, C.R.

*This article is adapted from an address at a recent meeting sponsored by the American Committee on Africa. Father Huddleston prefaced his remarks with this warning: "I am a completely prejudiced person. Although I am a South African citizen and have a South African passport at present, and do very greatly and very deeply love South Africa — I do not love the government of South Africa, nor its policies, nor the general racial attitude of white South Africa today. In the eyes of the government that constitutes treason. And so you have before you a traitor to his country. I'm sorry but there it is."*

WHAT IS the driving force behind the policy which has forced South Africa to take a peculiar and unique position amongst the nations of the world? I use these words quite deliberately, although I realize I can be criticized for doing so. South Africa has chosen a unique path among the Christian nations, and remember that South Africa quite definitely and categorically claims to be a Christian nation, for she alone among the Christian nations has based her policy squarely, firmly with determination, upon the ideal of racial domination. I am not saying anything which the South African government does not, itself, say. It has said very frequently indeed that its policy is that of white supremacy for all time. The word which is used by the government, when it is speaking to its supporters, is the word "*baasskap*," or domination. It is quite true that this word does not export very well. It doesn't make such a good impression on democratic countries to talk in those terms. But nevertheless, basically, that is the policy and the ideal of the government, that there should be within the Union of South Africa, as a basis for its very life and existence, this great goal of white supremacy for all time.

## Bantu Education Act

An example of this is the Bantu Education Act (BEA) which came into force a year ago. (Bantu means native African.) Its immediate effect was to end what to many of us was a very great and noble period in the life of the church in South Africa. It brought to a close, practically speaking, the effort of all Christian missions to provide Christian education in that country. Until the passing of the BEA there was, practically speaking, no education for the African people other than that supplied by the mission schools. Only in the last 15 years were there any government schools to speak of, and then in very small numbers. And so the African people, the whole race of African people,

had received their education, willy-nilly, at the hands of the Christian missionaries.

Why should this be something unacceptable to the government? Why should a government that proclaims so often and so loudly that it is activated by Christian principles want to bring this system to a close when, in fact, only one child out of three could get into school anyhow, when there was a vast field for government education alongside mission education if it wanted it. Why should it be necessary to take control, by force, of the schools which had been established for as much as sixty years?

The reason lies here, that the missionaries made the fatal mistake of telling the African child that he was a child of God, that he had skills, abilities and talents which he ought to develop; that he should look forward, even if not in the context of his own life span, to that day when he should be allowed to develop those skills and abilities and talents in the service of his country. That was the mistake the missionary made. He dared to proclaim that education was something which belonged to the whole process of civilization, that it was not the right of the European to bring the treasures that they had in the way of culture to another land, and to keep those treasures solely for themselves.

## "Green Pastures"

The major reason for the passing of the BEA was to make it as difficult as possible for the African to believe that he is part and parcel of a wider culture and a wider civilization into which he can enter, and which he can greatly enrich. The Minister of Native Affairs, Dr. Verwoerd actually said in the debate of the BEA that it was wrong to encourage the African to look upon green pastures in which he had no right to graze. And therefore it was most necessary for the government to give him a rather different view. Those green pastures might be well enough when the tyranny of this mortal life is over, but not within the framework of society in South Africa, for once you accept the

Trevor Huddleston, a member of the Anglican Community of the Resurrection, worked in South Africa for twelve years. He was recently recalled to train novitiates at the Community headquarters in Mirfield, England.

idea of white supremacy it is totally impossible to encourage the African to believe that he can, in fact, enter upon a heritage which will lead him also to the heights. That is the basic idea behind the BEA.

Now don't misunderstand me. The BEA does not mean that the African will get no education. Obviously if you are going to have an efficient labor force, a man must know how to obey an order and, therefore, especially if he has no Afrikaans (the language of the non-English European community), he must learn some. And, without being cynical, the basic idea of BEA is that it shall equip the African to take his place in society — but in a society which for all time must be dominated by one race. Thus you have to work out a system of education which will do just that; and because you have to do that, you cannot conceivably allow the ideas and ideals which inspired the Christian educators to continue.

#### Return to Tribalism

There is another aspect of the BEA which is, I reckon, equally important. Again, it is something which isn't easy to explain to people who do not know Africa. Before the Act was passed a commission was appointed to study the state of African education. It was headed by the present Secretary of State for Native Affairs and was in many respects a very able commission. The only thing in which it was lacking was that it had no African or missionary membership. It inquired into the state of African education and issued a lengthy report whose facts were completely accurate and very valuable. But running, like a thread, through the whole of the report was the phrase, or variation of it, that the African must be encouraged to develop along his own lines. The only trouble is that no one has yet been able to say what those lines are, or where they lead. In practice however, as Dr. Verwoerd has made very very clear, the idea behind the BEA is a return to tribalism. It is linked very closely with another act called the Bantu Authorities Act, whose express purpose is to revive and reestablish the powers of chieftanship in the many rural areas and to give a local board similar powers in urban areas so that tribalism may be reestablished and the pernicious idea of liberal democracy may be rapidly forgotten. And so Bantu education is basically tribal education.

Thirdly, it is conceded, and I have no doubt that this is a fact, that there will be necessarily certain professions amongst the African people in African areas which will be opened to Africans

which have not been open hitherto or have been so difficult of access as to be practically nonexistent. Provided you can assure that the African will develop along his own lines in his own place, then you can give education up to the highest level for that purpose. Thus it is quite conceivable that the first fruits of Bantu education may be an apparent increase in facilities, but the basic idea is abundantly clear and can never be altered in any society which accepts white supremacy as its goal and purpose.

#### Stranger and Pilgrim

In the same debate Dr. Verwoerd who, to do him credit, is never afraid to say what he thinks, said very clearly, "There is no room for the African in European society above the level of certain forms of labor." Pause a moment and consider what constitutes European society in South Africa. European society in the first place owns and exists upon 86% of the total land area. European society owns and grows fat upon the gold, diamonds and uranium. European society owns and occupies all the secondary industry. In other words, all the cities. Therefore, to say to the African, "There is no room for you in European society above the level of certain forms of labor," is, in effect, to say to the African, "We want your labor, but we don't want you. Therefore, in our educational policies, we are going to make it as difficult as possible for you to be attracted to European society. We are going to make it as obvious as possible that you are always, in European society, a stranger and a pilgrim with no continuing city." So it is.



The pass laws,<sup>1</sup> those laws which were not legislated by this present government but which have been operative for many years in South Africa and quite accepted by the European and recognized as the norm of life, operate upon every African male in a city like Johannesburg when he reaches the age of 16 and make it impossible for him to move freely at any hour of the day and night without a permit. Every African boy of my knowledge, and I've known a good many, lives in fear of arrest from the moment when he reaches the age of 16. This fear is a real one. It happens day after day, week after week, and year after year, that thousands of Africans are arrested and charged on a criminal charge for no other offense than that they don't carry a particular bit of paper in their pocket, or the fact that that particular bit of paper hasn't got the right bit of writing on it.

There is no freedom of movement for the African in his own country today. None! I say that with absolute deliberation. One of my greatest friends, one of the few African lawyers in South Africa and a Christian of great integrity, is one of the many African leaders who have been banned from attending any social gathering, and a "social gathering" means 4 or 5 people. He has to go to his office along a particular road and no other. He may attend to his business as a lawyer but only within a restricted and special area. Like many another leader, he knows that if he breaks those regulations he can, in fact, be imprisoned for a period of up to three years, or he can be deported from his town to a village in the country two or three hundred miles away.

There is no freedom of association. At every meeting I attended in the last two or three years, I was always met or accompanied by members of a special branch of the police. Our homes were raided and, although these raids were rather ridiculous, they had the effect of making people afraid. When I answered my telephone, the person at the other end would very often say, "I cannot speak to you about this on the telephone because I believe it is being tapped."

What is happening in South Africa is dead simple. It is that, because the European for so long has allowed an encroachment upon fundamental human rights when they affected the African people, he is himself now losing, or has already lost, those fundamental human rights.

<sup>1</sup> Pass laws in South Africa regulate the movements of Africans only about the country. They consist of various permits (to hold jobs, to live in an urban location, to stay out after curfew, etc.) an African must carry with him indicating his right to be outside the native reserve areas.

There is at this present hour a constitutional crisis, strangely enough over the Coloured people which, in many respects, has brought South Africa back to the same position she was in at the end of the Boer War, where one white group is at the throat of the other. And the reason for this is that European voices were silent when African rights were curtailed and demolished.

### **"The Christian Conscience"**

I want to conclude by trying to point a little way to the future. Where is all this leading? What is going to happen to the Union of South Africa? Everybody who knows that country knows that it is heading towards disaster. I believe that very many of those in power know it and yet they believe it is their mission, at whatever cost, to uphold white supremacy.

Supremacy in what? That is the question that they never ask themselves. South Africa is governed by a strong government and I have no possible reason to think that there will be major changes in the immediate future. I believe, for what it's worth, that things will get more difficult before they get better. Yet I could not help in the last year having a sense of optimism for this reason: it is becoming increasingly obvious that even inside South Africa, even at the highest level, there is an awareness that the Union of South Africa is isolating itself, not only from the rest of the continent of Africa, but from the world. I believe that it is most necessary that the Christian conscience of the world should make that sense of isolation grow and be felt deeply where it hurts most. I have been told that I am very unchristian for saying such things, but I cannot help feeling that the only weapon that we have to fight against this blasphemy of white supremacy is to make European South Africa feel the same kind of loneliness, the same kind of frustration, the same kind of aloofness that she imposes upon the African in his own land. I believe this sense of isolation is beginning to make itself felt, and I pray God that it may go on.

Although I love with all my heart that country and, above all, the African people amongst whom I worked so long, I am certain that it is the duty of the Christian conscience of the world to condemn South Africa, not in any hypocritical spirit, not without setting our own house in order, but firmly and definitely to condemn her unless and until she turns again to the realization that man, made in the image of God, is of infinite value, whatever his race, color, or creed may be, and that the State exists for man and not man for the State.





## Saint Hereticus

### AFTER PRAYERFUL CONSIDERATION

This is the time of year when the assembly halls groan from the accumulated weight of denominational gatherings. The various groups get together to review the year's work, congratulate themselves on their achievements and disperse to harvest new achievements to report the following year. The one real fly in this ecclesiastical ointment is that the delegates have to give an accounting when they get home. To make this task easier for them, I have prepared the following form.

#### A REPORT ON THE (ANNUAL, SEMI-ANNUAL, QUARTERLY) DENOMINATIONAL (MEETING, ASSEMBLY, CONFERENCE)

*Instructions:* Underline (at will, with caprice, after prayerful consideration) the words in parentheses which are most descriptive of the meetings you attended, and read to your (Men's Club, Women's Club, Thursday Circle).

Seldom (in the history of our denomination, if ever, in the past) has one been as conscious of (the power of the Holy Spirit, the strength of our denomination, the foresight of our denominational executives) as at our recent (assembly, meeting, conference). From the first session to the last, as we came together (to discuss, to chart, to prayerfully consider<sup>1</sup>) our task for the future, it was clear that we were being aided by (a Power outside ourselves, the guidance of the Holy Spirit, the wise planning of our denominational executives) and being (led, empowered, helped) to see how we should (plot our course, do God's will, revise the budget) to meet the great demands which (the present emergency, the challenge of mass communications, God) places upon us.

Nowhere was (the power of the Holy Spirit, the strength of our denomination, the foresight of our denominational executives) more clearly evidenced than in the selection of our new (moderator, chairman, executive secretary). (Mr., Dr., Rev.) Blank is an outstanding (layman, clergyman, denomina-

tional executive) who has served our church (faithfully, diligently, with distinction) for a period of (25, 35, 45) years. There is no one whose election could more clearly have demonstrated the denomination's concern for (evangelical zeal, consecrated loyalty, ecclesiastical statesmanship), and at the same time given such (rich, abundant, significant) promise of (efficient, dynamic, practical) leadership. Catering neither to the extreme (right, left) nor to the extreme (left, right), (Mr., Dr., Rev.) Blank stands as a (rallying, focal, mid-)point around which men of whatever persuasion can gather with enthusiasm. His opening remarks to the (meeting, assembly, conference) will long live in (the hearts of those who heard them, the testimony of the church across the ages, the annals of our denomination). He was particularly compelling in his prophetic assertion that ours is the ("bridge," "bridge," "bridge") church, with which others must join to achieve a united Christendom. This shows how ecumenically minded we are.

Impressive, too, was the Report of the (Social Action, Inter-Church Relations, Pensions) Committee. The chairman of the committee made a number of (thought-provoking, convention-defying, forward-looking) suggestions, and in each case the (assembly, meeting, conference) voted overwhelmingly to (give the matter further study for a period of two years, return the report to the committee for clarification, recommend implementation at the local level as soon as the details had been worked out).

The most significant aspect of the meetings was the way in which the delegates realized the importance of (implementing, gearing-in, carrying out) our decisions at the grassroots of our denominational life.<sup>2</sup> This means that the responsibility is placed (squarely, directly, unavoidably) upon the local church. I therefore recommend, Mr. Chairman, that we (appoint a committee, appoint a sub-committee, ask the pastor) to prayerfully consider the material from the (assembly, meeting, conference) and at some time in the future give us an evaluation of it, and point out ways in which we could prayerfully consider implementing<sup>3</sup> these proposals. Let us not be found napping in these (crucial hours, dark days, momentous times)!

<sup>2</sup> It occurs to me in this connection that a new denominational verb is needed, the verb "to grassroot." This would avoid all sorts of clumsy construction like "to make-relevant-to-all-areas-of-our-constituency," or "to implement-at-every-level-down-to-the-local-church-and-up-again." How much simpler to say, "Let's grassroot this!" or even, "This ought to be grassrooted."

<sup>3</sup> Here, obviously, is the place to say, "grassrooting."

<sup>1</sup> The infinitive must be split. It always is.

REC'D JUN 20 1957

## WORLD CHURCH: NEWS AND NOTES

### New Professors at Harvard Divinity School

As part of a general increase in the scope and size of the Harvard Divinity School, Dean Douglas Horton, recently announced four major appointments in the divinity school.

James Luther Adams, a leading Unitarian scholar, will become Professor of Christian Ethics. Dr. Adams is now Professor of Religious Ethics in the University of Chicago and Meadville Theological School.

Paul Louis Lehmann, a distinguished Presbyterian theologian, will become Parkman Professor of Theology. He is at present Stephen Colwell Professor of Applied Christianity at Princeton Theological Seminary.

Frank Moore Cross Jr., an authority on the "Dead Sea Scrolls," will be Associate Professor of Old Testament. Until the summer of 1957, however, he will continue as Associate Professor of the McCormick Theological Seminary in Chicago.

Krister Stendahl, the Swedish Lutheran scholar, will continue permanently at Harvard as Associate Professor of New Testament. Dr. Stendahl, a leader of church youth work in Europe, has been Assistant Professor at Harvard since 1954.

The appointment of Richard R. Niebuhr, now lecturing on religion at Vassar College, as Assistant Professor of Theology was announced earlier.

### Church and Workers in Finland

In a recent interview with the Finnish paper *Herattaja*, Pastor Partanen stated that a new and fruitful relationship is growing between the Finnish Church and the workers. Pastor Partanen is head of the "Settlement Work Centre" in Lahti, which is run by the church. In earlier times the working class stood aloof from the church, he said, but today this applied at least as much to the "intellectuals." Previously the church made contact with the workers only through the Christian Workers' Movement, through the Settlement Movement, through social work and through employers of labour. Today the church is trying to make direct contacts with the leaders of the workers' movement. More and more frequently pastors are meeting trade union leaders and employers, in order to discuss the church's attitude in a modern industrial state. This task is undertaken especially by the League for Parish Work.

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### Harkness to I. C. U.

TOKYO (EPS)—Dr. Georgia Harkness has been appointed as visiting professor of Christianity at the International Christian University in Japan. Dr. Harkness, an ordained minister of the Methodist Church, will be on sabbatical leave from the Pacific School of Religion in Berkeley, California, USA, where she has been professor of Applied Theology since 1950.

### Hollywood Shelves Bible Stories

HOLLYWOOD (RNS)—More than a score of film stories with Bible themes have been shelved temporarily by the major studios in the belief that the public demand for religious pictures has tapered off.

The sole exception, "Joseph and His Brothers," will go before the cameras at Columbia studios October 1 with release planned for a year later. The filming of background footage in Egypt has been completed.

Except for this picture, the major studios have pushed back the starting dates on other properties for at least a year.

Beginning with "The Robe," Hollywood has turned out 17 pictures based on Bible incidents. A survey taken recently revealed that most producers feel the number was too great in such a short span of time, and that both Hollywood and the moviegoers would benefit if religious stories in the future were spread out more evenly.

## CHRISTIANITY and CRISIS

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